
The Liberal

CONTENTS

Our First Birthday

Easter Sunday in The Peoples Church

Book Chats

*"Jesus and the Forces of Human
Progress"— A Sermon by Dr. Bradley*

The Temple Club

The School of Religious Education.

The Men's Forum

Church News.

Published monthly by

The Peoples Church

CHICAGO

DECLARATION OF PRINCIPLES OF THE PEOPLES CHURCH

* * * * *

"The purpose of the church is to deal in plain terms with the supreme things in human life as measured by the rational conclusions of science and history. It seeks to promote a conception of nature, history and the meaning of life in accordance with the facts of experience and with the progress of growing knowledge. It is essentially religious, not in the traditional but in the scientific and ethical sense of the word. It regards religion as spiritual energy directing itself toward the enrichment of the individual life and the perfection of the social order. This church assumes the right of every one to think his or her own thoughts, and expects the greatest progress to follow from entire intellectual liberty and perfect freedom of judgment. It welcomes to its membership all who wish to co-operate in making a world which shall be enlightened by knowledge, guided by reason and animated by good-will."

* * * * *

"IF ALL THE SKIES"

If all the skies were sunshine,
Our faces would be fain
To feel once more upon them
The cooling splash of rain.
—Henry Van Dyke.

THE LIBERAL

Preston Bradley Editor
Grace Thayer Bradley Associate Editor

Vol. 2

Chicago, Illinois, April, 1925

No. 1

OUR FIRST BIRTHDAY

With this issue The Liberal begins the second year of its existence. It was the ambition of the Editors at the beginning of this little magazine to make it the best offering of its kind. It is still our purpose for the achievement is still a long way off. We have received new subscriptions every month and the edition has been exhausted each Sunday following publication. One thousand copies are now printed of each number. It has been a great joy for Mrs. Bradley and myself to edit the magazine. With but two or three exceptions the entire copy has been written by us. The task has been exacting but it has been a pleasure. The magazine has been the medium for uniting our radio friends, and out of town subscribers with the work of the church. We have both tried to write in an intimate and friendly way of the things which we thought might interest our readers.

Mrs. Bradley's articles have been highly spoken of by many of our most discriminating readers. My article on "Book Chats" which is a monthly feature has helped a little judging from the communications which have been received. One subscriber has written that they have purchased and read every book I have mentioned. We appreciate very much this recognition of our work. It is no easy matter to write this magazine every month and carry on the work of a busy life. Heretofor

the magazine has frequently been very late with its publication date. We hope to do better. We plan for the next year that it will be out by the second Sunday of the month.

I will write two or three editorials and publish one sermon in each number. Mrs. Bradley will have an article in each number. The various organizations of the church will be fully represented. We hope to make The Liberal vibrant with the life of the church. Every dollar received in revenue with the exception of the postage cost for mailing and the envelopes goes into the General Fund of the church. Every subscriber and purchaser directly assists the church. No one connected with the publication receives any remuneration. The advertising pays for the cost of publication. There are many subscriptions which have now expired. Will you not send in your renewals at once? Enclose a dollar and mail to the Business Manager, Mrs. P. E. Goold, 5035 Winthrop Ave., Chicago. The magazine will be the only means of keeping in touch with the church during the summer vacation period.

The Editors wish to express their appreciation for your support and patronage during the first year of The Liberal. Will you not help us to make it a better magazine for the year upon which it has just started.

EASTER SUNDAY IN THE PEOPLES CHURCH

What a day it was! On the Saturday preceeding Easter the anxiety concerning what the weather will be on Easter Sunday is universal in every heart. This year in Chicago nature was lavish in her bestowal of ideal weather conditions. Brilliant sunshine, skies of deepest hue and a warmth in the air which prophesied of June. The most beautiful lessons of the Eastertide were not to be learned in churches or meeting places but in the observation of what was taking place round about in nature. Every bush, tree, bird and clod were throbbing with a renewal of life. Easter could not occur at any other time of the year and preserve a sense of the fitness of things. All of the implications of the Easter significance are meaningless without the verifications of nature. The awakening of nature confirms the truth of Easter time.

I always look forward to our Easter service with more joy and, at the same time, concern than any other service during the church year. Right away after the holidays I mark Easter Sunday on my Study Calendar and time is reckoned by "so many Sundays before Easter." There are many reasons for the emphasis. The mere fact that the church is always packed and hundreds turned away does not give me any special anxiety, nor does the realization that there will be many strangers present. The tremendous challenge which the day brings to one who has the great responsibility of speaking from the sublime theme of Easter truth. If there is ever one Sunday when I desire to be at the very best it is on Easter Day. Sometimes I have noticed that my anxiety prevented my best offering—I have come from the pulpit on more than one Easter feeling that I utterly failed to meet the challenge of the occasion. Easter is a challenge. What greater theme is there for

consideration? When does the finite ever strive to penetrate the mystery of the infinite as on Easter Day? The ensemble of the people reveals a unity of spirit. They are joyous, gladsome and bouyant. The exultance of victory is evident every where. Music is never sweeter and the chorals never as effectively rendered. The world is full of light. A glow which does not belong to earth is everywhere. The heart leaps. To interpret it all is the challenge to the preacher. If ever he must explore the mysteries of God and the sublimities of love it is in his Easter sermon. How eloquent the flowers and the songs of little children! With what transcendent assurance do they accept immortality! Mere philosophical dissertations and fanciful speculations are alien to this day. All the world is celebrating victory. They are not asking how or when but their peans of praise are expressions of certainty.

Our Easter together in The Peoples Church this year was one that shall never be effaced from my memory. In many a dark and lonely moment yet to come I will call it back again as my inspiration and joy. With what kindness did God consider us when he gave us memory. The auditorium was filled with joyful and expectant hearts. The orchestra pit was crowded. Many stood under the boxes and down the aisles. The ushers left open the exit doors and the lobby was filled with friends who could hear but not see the service. The doors were opened at ten o'clock and in twenty minutes there was not a seat. The first people arrived at the doors before nine o'clock. The chairman of the Church Service Committee estimated that there were two thousand people who were unable to gain admittance. All of this was most gratifying and inspiring. Its full meaning is that our church must be meeting the spiritual needs of the people.

The service opened by a beautiful prelude on the organ by our organist, Dr. Clarence Eddy. He played Ravello's "Christus Resurrexit," which was dedicated to him by the composer. The great audience listened to the masterful interpretation with intensity and appreciation. Then came our most effective and inspired processional of our Combined Robed Choirs, under the direction of our musical director, Mr. Dewitt Durgin Lash. The first in line was our White Robed Junior Choir of thirty voices, immediately following the Senior Choir of seventy-five people. As they came down the aisles singing Nevin's "Hail Him, Lord and Leader" they created an atmosphere of worship and beauty that will never be forgotten. During the service the choir rendered "As It Began to Dawn" by Martin with Mr. Carl Dillberg singing the solo. The Junior Choir sang Norris' "O Bells In the Steeple"—Lucille Edmonds, Master Charles Thomas, Gladys Wickstrow and Master Roscoe Richards, Jr., taking the solo parts. The choir also rendered the great Easter Anthem, written

by Dr. Gunsaulus and Daniel Protheroe, "Christ Is Eternal." Mr. Howard Barnum singing most effectively the solo. They also gave as their concluding number Schubert's work, "The Omnipotence." Mrs. Esther Walrath Lash, with her usual grace and charm, sang the solo part. Mr. Eddy played Dubois' "In Paradise" as the organ solo during the offertory and he chose Yon's "Christo Trionfante" for his postlude. With such a musical program and with such a congregation one would think the preacher's task would be easy. It was and then again it was not. I spoke on "Jesus and the Great Adventure."

Seventy-nine new members, all adults, were received into church membership. The offering was the largest ever received by the church. I feel that the beauty, spirit and joy of this great service will never fade out of the hearts who were there. It inspires us to go forward with humility, trying to maintain the purpose of the church and increasingly to be a blessing as the years go by.

BOOK CHATS

The spring offering of the publishers all along the line portends a raising of the literary standards. The books are fewer but decidedly more worth while. The devotees of fiction are all reading Sinclair Lewis' "Arrow smith." I haven't read it as yet. The indications are now that if it is read at all it will be put aside for vacation days. "The Constant Nymph," "Barren Ground" and "Soundlings" by A. Hamilton Gibbons, are three other novels that are being widely read. As for me I have devoted the time which I have for fiction to Ladislav Reymont. Reymont was awarded the Nobel Prize in Literature for his epic of Polish life which will be published in this country in four volumes. The first two "Autumn" and "Winter"

are now available. The remaining volumes "Spring" and "Summer" will follow in mid-summer. The literary quality of this work is exceptional and ought to be read by all who are interested in worth while books. The story is well sustained and the atmosphere preserves the environment in which the plot evolves. Familiarity with such a work enhances respect and esteem for struggling folk any where on earth. It increases our horizontal vision and intensifies our consideration for others. It is truly and nobly executed.

In keeping with the Centenary Celebration of Liberalism in America many publishers are offering books dealing with the liberal view point in religion. In

fact it was never as easy to form acquaintanceship with the liberal viewpoint as it is today. Most of the books are not clothed in the technical language of the theologian but are written with the laity in mind. It is impossible to keep up with all of them much as one might need to or ought to.

The Macmillan Company have maintained the reliability and lofty standard of that admirable house by giving us Francis G. Peabody's book on "The Church of the Spirit." If you are weary with the hackneyed mouthings of literalists and the outworn trite traditionalism of honest but reactionary fundamentalists. I ask you to read this book. Dr. R. M. Jones in a recent copy of the Christian Register says this book, "sounds the note of one who never turned back, but marched breast forward." Dr. Peabody the author calls "Liberal Christianity" a "movement to restore the spiritual tradition of the Christian religion." He says "its fundamental affinities are not with the denials of skeptics or with the logic of the rationalists but with that subterranean stream of spiritual experiences" Dr. Jones further says what I heartily endorse, "We can only hope that the youth of our time who are trying to find the trail of life will read this book and through its wisdom and guidance will see the way that leads into life and service."

My friend, Prof. Charles H. Lyttle, who is the James Freeman Clarke, professor of Church History in the Meadville Theological Seminary, has done for us all a work that I have often felt was badly needed. He has gone through writings and sermons of William Elery Channing and by a careful and discriminating selection he has chosen the kernel of Channing's philosophy. The Beacon Press, 25 Beacon St., Boston, has published the work under the caption "Liberal Religion in Channing's Writings." There are not a few liberal preachers who feel themselves in advance of Channing. An acquaintanceship with this book will reveal their error. It is not "back to Channing." The most of us have never caught up with him. It is still "ahead to Channing." I personally feel a great indebtedness to Dr. Lyttle for this book. It can be made a companionable book and is truly "devotional" in the highest sense.

I was disappointed when I was in New York recently not to be able to secure from the publishers, William McFee's new book "Swallowing the Anchor" and Steward Edward White's book "Credo." They will both be discussed in an early article. White wrote the best American novel on the out-of-doors. It is called "The Forest." Longstreth mentions it in his "Lake Superior Country." I read it every summer and I am anxiously waiting for "Credo."

"JESUS AND THE FORCES OF HUMAN PROGRESS"

**An Extempore Sermon Preached by Dr. Bradley in
The Peoples Church.**

My subject this morning is "Jesus and the Forces of Human Progress."

To convincingly discuss such a subject as this, it obviously is necessary for us to lay very carefully a foundation for any deductions which we might have with specific reference to the contribu-

tions which Jesus as a historical personage makes to the question of progress.

It will be quite necessary first to discuss the philosophy and progress in the light of the experiences of human history, and, of course, you will immediately recognize how ridiculous it would

be for me to make that effort in the confines of one address. All I can do this morning is to suggest certain great historical movements which attest the theory of human progress, so that those of you who are sufficiently interested, either to go on with the study of the historical movements of the race in their relationship to philosophy and progress; or else, of course, take the other viewpoint which is contrary to mine entirely, that there is no such things as progress; that after all we are only "the blind leading the blind."

But, this morning, before it is possible for me to specifically portray what I seem to feel is the contribution, a unique contribution which Jesus makes to this whole philosophy of progress, it is necessary for us to discuss most completely, as best we can in the time allotted to us, this whole idea of progress from a philosophical standpoint.

Now, I am quite sure that the student listening to me this morning, the type of mind which is not swayed by mere evidence of passion or prejudice, that is not linked up in his thinking to the outgrown traditions of the past that have long been deserted on the part of the progressively minded individual; that that mind readily grasps what I mean when I say we must interpret this question of progress with its philosophical implications.

I hesitate to use the word "philosophy" or "philosophical" because it is so greatly overworked these days on the part of those who convince us that they are only pseudo-thinkers after all; that they do not possess a range of intellectual understanding which is necessary if we are to satisfactorily answer the great challenge of this hour which is being placed against religion, against education, against government, against every established order of human decency. For, I don't suppose there has ever been a moment in the whole his-

tory of our development as a race whereby the challenge has been so concretely expressed as the age in which you and I are expressing ourselves. They are not coming to us with more or less intangible and indefinable propositions of retrogression or of development; they have all been very carefully and very clearly worked out until a definite challenge is facing us, and every important editor is on trial, every outstanding minister is on trial, every great university is on trial, every great theory of government is on trial which may evolve in the mind of the race from the early ambitions of human society to establish itself decently and in order, so that each of us could have the maximum amount of personal liberty and the minimum amount of external coercion, which, in my mind, is the best definition of democracy we have ever had given to us. If self-government is anything it is precisely that.

And in these days we are having brought to every agency of civilization, every institution that we have felt, as we have studied the history of man, played a great part in the whole progressive idealism of man,—all that is being challenged today, and everything which we have held as being sacred in the law of progress is being challenged. And let me assure you, my friends, it is not being challenged by the incompetent; quite the contrary. The very men who are challenging, for instance, the industrial order of contemporary civilization and who cannot find where the intricate and complicated industrial order of our present time there is any improvement over the slavery of the ancient Egyptians, of the ancient Hebrews when they were held in bondage by the Pharaohs of Egypt. They are not coming to us with that which is purely speculative or fanciful, but, quite the contrary, they are bringing the scientific attitude of mind on the question of economics and industry, and the result where we once

thought we could solve the problems that are continually being raised by those who see in the industrial depression of the present moment, in the more or less chaotic condition of international finance, they who say that something is radically wrong, are coming with a very definite theory, based, of course, largely on the speculations of Karl Marks, but, nevertheless,—and please don't misunderstand,—they are not coming in with any degree of mental incompetency. Why not? Some of the finest economists, some of the finest social scientists and some of the most splendid industrial surgeons who know actually what is the matter with our contemporary society, are to a great extent members of a certain ostracized group from the legitimate processes of trade and the legitimate forums of government.

We must not under-estimate the competency of their intellectual attitude. It seems to me that when we come in contact with that type of mind we are coming in contact with the type of mind that is so highly sensitive to the intellectual values concerned that they lose the more human and sensible and rational plan, and consequently, what might be ultimately through the slow processes of adjustment, working out the **wrong of human history, are only** put off, because they want to do by revolution or by quick actions that which can be accomplished by slow and passive understanding of the problems involved.

Now that goes for that which I have just mentioned to you, determines the position from the standpoint of industrial and economic science.

I always like to recognize when I come in contact with the legitimate opponent—and by legitimate opponent I mean the type of mind who speaks because of his intellectual clarity rather than because of any animosity in his heart. No man is worth consideration as an opponent who only brings his pre-

judices and his fanaticisms. It is only when we come in contact with the intellectual side of a man, who can discuss quietly and naturally any problem involved, ing our tempers. Tempers are only by way of emphasis, but never for the point of argument. And the tragedy of all discussion is that when temper becomes more powerful than reason, immediately we have lost the argument. A mad man never won a debate. And it is only when we can eliminate the aspect of temper and bring to our discussion the courtesies and courtliness and kingliness of being gentlemen that we give any evidence whatever of being worth while. So we cannot do by criticism and by getting into a temper and call names that which can be done with ideas. For, my friends, the easiest way in the world to answer an unanswerable argument that requires purely some expenditure of mental energy is to call names. There is no evidence that I know of that so completely portrays the incompetency of your opponent as when they begin to call names. Never debate with an individual whose last resort is calling names. Dear old Dr. Johnson expressed the same thought when he said "the last resort of a scoundrel is patriotism." And when you argue with a man who cannot advance any arguments of scientific value whatever, who knows nothing about economics, who knows nothing about the great science of sociology, that when he is all through, all he can do is to call you a traitor. You have not added anything nor have you advanced in any way by the discussion.

Now, this morning, we find that what is true in the world of industry and what is true in the world of social contacts is likewise true in the world of education. I don't suppose that there has ever been a time in the whole history of the development of the mind whereby our theories of education are being so radically attacked as to their competency as

without immediately losing his temper or calling names. There is no argument ever advanced in loss in the contemporary movement in human society.

The startling revelation which was revealed to us by the results of psychological and educational tests of the men of America of military age had something to do with the birth of this challenge against our educational processes.

So we have lost much of the romance of "the little red school-house on the hill," and much of what we anchor to as being of essential importance in the development and education of the people is now being challenged. And we are finding that every educator, every man who esteems the reputation of being successful as an educator of developing and growing minds senses very deeply the challenge of this hour which is being placed against education; and, perhaps, the most obvious challenge which we are experiencing in our contemporary contacts is the challenge against religion.

I think, if I correctly and accurately read the recording pages of the life of the race in my acquaintanceship with historical episodes and the personalities and the adjustment of historical forces I am not sure but that religion is meeting its crisis in the age in which we live. I believe that the next one hundred years will probably be the most important one hundred years in the whole evolution of the religious consciousness of the race. I think that the next one hundred years is going to see a further abandonment of all of that fetish tendency of religion which obscures the reality of spiritual purposes in human life and substitutes for that spiritual reality abeyance and obedience and devotion to that which is exclusively of pagan origin.

I think in the development of our religious consciousness we are going to find as the centuries come on more of the reality of the mystical and more of the reality of the spiritual.

And, of course, the result of that as a social force to progress is going to be exactly what it is as an individual force, when it comes into our lives.

The more highly sensitive an individual becomes to the evidences of spiritual reality in the relationship of his soul to the over-soul of the universe the more highly evolved does that individual become in the world of ethical standards. Or, in other words, the more highly conscious we become when we mar ourselves we are only scraping the soul of God; that when we ourselves become beasts we are only dragging into beastiality a very fine sense of the sovereignty of infinite Love; the moment we abandon ourselves into mediocrities and conventionalities and frivolities of contemporary life that in itself evidences no reality of spiritual substance, the harder it is for us to climb back to that feeling of spiritual ecstasy whereby we know that we have an authentic relationship with God and with Love.

And the supreme motive of human religion as it progresses into a higher consciousness of God is going to be an elimination of all tangible necessities that we seem to need in order to determine our mystical union with the forces of Love. We are going to need less and less of material manifestations. We are not going to tie up our confidences and we are not going to depend for our devotions so much upon the tangible material evidences that we see in the world of religion today. Man is going to discover that he can stand in the grove and look up at the stars in the sky and only have for his music the voice of the night, and yet from the twinkle of every star he can sense the unity of God and purpose of Love; he can become a part of the cosmos anywhere. We will get ahead to Jesus. Jesus is not back there nineteen centuries. Jesus is ahead probably twenty centuries more.

The old cry we hear so much, of the orthodox church today "back

to Jesus" is evidence that those who most glibly cry it as being something worth while have not the slightest comprehension in a big way of the contribution which Jesus made to the forces of human progress.

I will admit that it is back to a theological Christ; I will admit that it is back to paganism in religion; I will admit that it is back to sacrifices and to blood-shed; I will admit that it is back to some devastating plan by which the world is to grow continually worse and worse and worse until one day the Lord is to come in the air and the whole thing is to stop for a thousand years and the devil is to be chained up and all that sort of imagery and fancy. I admit that it is back to that sort of thing. But I refuse to admit that in the forces of human progress, which I believe are authentically traceable and in evidence in all human history; I will admit it is forward to the Christ, who was able to say "Neither in this mountain nor in Jerusalem shall ye worship me." And why do we have to localize our worship so that it is necessary for us, as I frequently hear it said "Why, that is not a church. No church can be a church in a theater." That you cannot worship God in a theater?

Why, my friends, if we have to localize our worship of God we have a very limited conception of God.

God goes where I go. God is in my heart. I don't go to a church to find God. I take God with me when I go into the church. God is not a local institution that can be captured and labelled "Here is God." Why, the ridiculousness of believing that I have to go anywhere to find God I don't have to go anywhere to find God, because God is everywhere!

Why do you have to go anywhere to find something that is everywhere?

God is in the heart of that lily that decorates our platform this morning; God is in the heart of

the clouds; God is in the buds of the bushes; God is in the songs of the spring birds; God is in the laughter of little children; God is wherever Love is. God is wherever life is. God is wherever nobility is. God is wherever kindness is.

Why have you taken God and made Him a man? And put Him on a throne with a spear? And why have you made Him jealous? Why have you made God satisfied with bloodshed? Why have you made God so that the only way God could once more be happy was for a beautiful and a splendid and a sinless son to die? Why must a God be happy when His son is killed, because of the sins of the people that the Son never saw and never knew and did not know that existed?

Oh, my friends, can't you see that God, that is the God of all—Yes, let me say this, the God that is beyond the tribal god of Jehovah, the God that is beyond the god of your religions, the God who is the God of finality, the God which is the background of it all; that God is the God that we must struggle after, and we must struggle after that God, no matter what the price that we have to pay.

Who are we to be considered? Why, we cannot consider our individual happiness. We cannot consider whether we are going to be ostracized or not. What has that to do with the question? We are out seeking God. And if my seeking God is going to bring me to the end of life's trail a lonely, forgotten, despised man, crucified by the mediocrites of inferior minds, and killed by the sophistries and platitudes of a decadent religiousness; if that is my price, who am I to stop and consider why? If that is the price, then remember that when you pay it you are only that much nearer God.

We get nearer God as we grow.

God and Growth are synonymous.

God is not static; God is dynamic.

God is not a thing; God is a way.

God is not an It; God is Principle.

God is not something that can be labelled and measured. God is Love!

We need no greater authority than the authority of the greatest theologian the Christian Church has ever produced, the Apostle Paul.

"God is Love."

And any one who knows anything about Love knows the restlessness of love and the restlessness of love implies what? It implies creativeness, doesn't it? The background of all love is the creative faculty. Love always wants to create. The urge of projecting our personalities into human society comes from love. It is the foundation of the family. It is because there is no greater joy to a human heart than to fondle a little child that is blood of your blood and bone of your bone. Why, the very climax of love is creativeness. Love is always creative.

And so God cannot be defined in terms of limitations. We must impugn in our thinking about the whole philosophy of God the element of progressiveness. God is progressive. There is not anything final in the sense of characterization about the philosophy of God.

Now when we look at human history and try to interpret philosophically the law of progress, we find ourselves in an immediate relationship with two very separate and diversified attitudes of mind. The first is the attitude that could be classified as pessimistic or cynical; the attitude which denies there is any such thing as the law of progress; the attitude of mind which feels that the whole thing is merely a clock-like structure that was wound up by the whim of some fanciful force, and that the whole universe is gradually running down, and that the motivity, the spring of power is gradually weakening, and the result of it all is going to be that you and I are but puppets,

playthings, and the fancies of some force; that we do not know from whence we came and we have no certainty whither we go; that we were not consulted at either extremity. Nobody asked us about birth and we are not asked about death. All we know is that we are here.

And some of the philosophers who love experimentation and who try to prove things by philosophical formulaes have suggested that it is almost as interesting as a cross-word puzzle for one to definitely prove that they are here at all. That, of course, to the ordinary layman is the idea of folly, but to the minds of these philosophers—and O what minds they have! How they do love to twist us all up!

I shall never forget the first course in philosophy I ever took and was introduced to the high sounding words, such as "a priori" reasoning, "deduction," "induction," and "Spinoza" and all the rest of them. I thought if it was ever possible for me to see clearly again the common little things in life I should be supremely happy. For the first tendency of all philosophy is not clarity, but obscurity. And if you want to find yourself enmeshed in a complexity of intricate things try to discuss with a philosopher some subject like "Reality." Just say to some philosopher "what about reality?" And they are off. For, my friends, there is no theme that is so fascinating as the effort to prove that something is. And the reason for it is like every other thing, the more simple a thing is the more it succumbs to the temptation of profundity and that it is intricate.

We accept reality as a matter of course, but it is quite a different matter to prove that you are you.

Now, of course, that sounds ridiculous, but it is not ridiculous.

If there is a philosopher in this audience this morning—and judging by my mail there usually is. If there is a philosopher in this audience this morning he will be

compelled for once to agree with me that it is difficult to prove the reality of anything.

Coming in on a Pullman Friday evening I had a most remarkable dream myself. I dreamed that I was injured. My index finger and my thumb on my right hand were injured, and I had mashed them on a car window. I could not get medical attention until I got to another town. And I thought I had wrapped my handkerchief around them. It was bleeding profusely and was giving me a great deal of pain. And while the pain concerned me greatly, I was worried about the injury and I thought of the work that lay before us for the next few months. And the whole thing was evolving into an unhappy experience, when I was kindly awakened by something and the realization that in my sleep I had thrown my hand over against the curtain in the window of my berth and by some movement of my hand my fore-finger had gotten down between that little round ball that is at the end of the curtain-rod and my finger was made quite painful by the condition that was there.

But, my friends, my mind took up the suggestion, don't you see, and instead of my finger being beneath that Pullman curtain where I had thrown my hand, it was bleeding and I was suffering great pain.

Well, now, my friends, while I was in the midst of that dream it would have been a very poor time for anybody to argue with me about the reality of my wound.

Do you see the point which I am making?

When in the dream it is a difficult matter to discuss reality.

So it is hard and a very difficult thing for us ever to discuss philosophically the question of reality without entering into some very interesting by-ways and excursions.

Now there is the other viewpoint, and, of course, I cannot successfully discuss the attitude of mind which does not recognize a law of progress in the develop-

ment of the race. Not at all. Please don't infer that I even think to myself that I have successfully covered that aspect. I have not. There are certain things that are very plainly discernible in human history that would almost give us the impression that this sense of progress was not racially a natural tendency of human beings. For instance, we have had great lapses in the moral lives of nations, and we have had great backward steps in the achievements along mechanical lines of nations. For instance, those of us who are familiar with the civilizations of the Orient, with particular reference to the valley of the Ganges and the Tiber and the Euphrates and that part of Mesopotamia, which is usually spoken of as the original Garden of Eden, those who are familiar with the history of China know that it is the one country in the world where brains are complimented to the exclusion of money. There is no country in the world that honors its scholars like China. Scholarship is the entree to the particular social circle in China.

Could one say that always of the society of America? Where one frequently sits down with a group of millionaires and multimillionaires whose intellectual range consists of the fact that Shakespeare wrote plays and that the Kentucky Derby, for instance, is after all a hat and not the name of a book, as I intimated to you once before.

There are those who really have the essence of scholarship who are accepted in society, but when an outstanding scholar, an outstanding poet, or an outstanding man of genius is admitted to the ranks of society it is usually because society possesses the very primitive attribute of idolatry; and there is nothing which those who have no other claim to recognition except the claim that they have been able to get enormously wealthy, there is nothing that they love quite so much as to be known as to be friendly or inti-

mate with the great, and consequently they readily adapt themselves to the patronage of men and women who have done big things in poetry, in art, in music, in literature, or something else. Of course, they invite their guests to their houses and their salons, and when it is all over it is not for the purposes of meeting the man who can make fortunes out of automobiles, or fortunes out of chewing gum, or fortunes out of steel, or fortunes out of the things that most any one else, if they had the same opportunity, with the same amount of brains and intellectual grasp of industrial organization could do pretty much the same thing, but the genius only can create a Shakespeare could write Hamlet, only a Homer could write the Odyssey, only a Michael Angelo could give us "David"; only a Chopin could give us the Nocturne. Only genius, creative genius; not something that can be born with money. In the last analysis all bow down to the product of the brain and heart.

In China today it is a paradoxical thing, and one which you can readily see, that though China stands where she does amongst the nations of the world, still China today has never lost that characteristic of devotion which was so much a part of her life five, seven, eight and ten centuries ago, when China paid homage to her scholars.

You might look at China, and the observer would say, there is no law of progress. But I cannot go into this; as Kipling says "it is another story." I only suggest it. So the thinker will not get the impression that I am not aware of that truth, that there is some degree of authority for accepting the theory that there is no law of progress in civilization. Then that theory, of course, is sometimes accentuated by the attitude of mind who is only seeing in the modern world events, who is given to understand that all of this is going to end up in some mighty deluge or flood.

Now, my friends, I am not so

sure, but that the past verifies this; that there is to be a great war-fare, but I believe that it is not going to be a war-fare that seems to be the immediate concern of so many of our people to-day. I am looking above the battle. I am trying to sense in the great pressure of our contemporary life (a significance running through the whole structure of human history, accentuated by the personality of Jesus, accentuated later by the personality of Tolstoy, accentuating itself in our contemporary life by the personality of Ghandi and will continue to accentuate itself in the unfoldment of the coming years by other personalities who possess the Christ consciousness, for I believe it is the great force that is saving civilization, the development in the life of individuals as the Christ-consciousness.

And other personalities have had it since Jesus lived and other personalities will have it as the years come on; and the accumulation of the Christ-consciousness in the personality of those who will follow Christ—now please don't misunderstand. I am not speaking of theology. But the Christ who is continually trying to bring us into relationship with God on terms of spiritual reality. That Christ is going to manifest himself in other personalities as the times go on.

And I think, my friends, as much as I am standing here upon this platform this morning, that the unfoldment of those years and the development of the future, the final war-fare is not going to come at all between races as races. We are, my friends, going to ultimately develop a plan by which irrespective of our racial demarkations there will be found somewhere upon the top of this globe room enough for us all.

That is coming. And we are going to find in the realm of that religion somewhere upon the top of this globe there is going to be room for everyone to work out his or her own religious salvation unmolested by external

pressure and undisturbed by any sort of coercion.

That is coming.

Why, my friends, you cannot push off of the world anybody that is in it.

Do you know what I think is a common sense solution of all the problems that face us?

Every man in his place, and a place for every man.

Every man of any color, of any religion in his own place and a place for every man and every religion.

Doesn't the tragedy in life consist in this perversity of individuals to go where they are not wanted. You let someone give to us an idea that we are not wanted and immediately our folks get as good as the other people, and the first thing we do is to intrude on the basis of a fanciful theory of some creation of our own.

Now, the universe is a law-governed universe. Man is man; things are what they are. And if I rightly read into human history a law of progress, I find it, my friends, determined from this viewpoint, that the final battle which is going to command the attention of all of us is not based upon the little limitations that we are constructing for ourselves today at all, but it is based upon this: that we are so devitalizing our own individual energies, that notwithstanding the fact that science brings to us the elimination of the cause of disease, and brings to us an understanding of what disease actually is, that in spite of all the germ theory of science, in spite of all, we still go on robbing our bodies of a potentiality of strength that will decrease the longevity of the race, and we still go on rotting out our lives with cigarette smoke; we still go on starting our social engagements at ten o'clock at night, and we still go on getting very little sleep before midnight when science has determined accurately and beyond question, my friends, that for every hour before midnight is worth two and a half hours after midnight to the building up of body and soul. We

still go on in the emergency and pressure of our modern civilization; we still go on ignoring the opportunities that are continually presented to us. We still go on violating the laws of dietetics which pave the way for the mysteries that science cannot fathom. The mystery of cancer; the mystery of this, and the mystery of that. In spite of all that we know we still listen to the voice of appetite and lust; these two things which rob our bodies and devastate our souls.

It seems to me that in the last analysis the great war is going to be the conspiracy that all nations and all creeds and all color must enter into in order to save the dying remnants of the out-of-doors. The denuding of the plains of southern Illinois of its forests has paid the penalty within the last two weeks of the change that comes from the physical structure of a nation when it kills its trees and up-roots and pollutes its rivers and destroys its out-of-doors.

The final thing that is going to determine the future of the race is not the fact that there is no law of progress, but the fact that we who live know the law of progress exists and refuse to obey it. We continue to kill our little children; we continue to lie about great progressive measures as they lie about the Child-Labor Amendment, injecting the old theory of State's rights. When a child that is raised in the cotton gins of the South may become a resident of the State of Illinois, is no more a question of State's rights than the question of obeying the constitution is debatable by State government.

It is a question of citizenship.

And we go on, my friends, thinking that everything that will make for social and industrial adjustment is somehow affiliated with some communists or soviet theory and immediately we are frightened.

So we come to the theory of education and religion. Here we have gone to the great extreme of inventive genius. I stand here

this morning talking to a million and a half of people; we press a button and light a continent; we go under the water and in the air. In Grand Rapids, Michigan, I saw displayed on Friday a flying machine made in Grand Rapids, attested by the United States Government, for eighteen hundred and fifty dollars; and over there they are buying them as some of you buy Fords. We have in a sense mastered the air, though the victory is not quite complete and will not be until someone gives us a machine that can stand here and rise immediately in the air from the spot upon which it stands, rather than the necessity of the start that is required today.

But we have a sense of victory in the air and we are winning in the air. And, my friends, doesn't it appear to you as somewhat incongruous that the victory of the mind over all the laws of nature in the pioneering which it has done, that we can go leaping and bounding over the clouds of progress in everything except religion? While we can go by wireless with everything else we must ride in a one-horse shay with religion; that religion cannot progress; that it does not progress!

"Ye are the salt of the earth, but salt without savor is dead."

Life imbues life, implies action. Dead things never move. Life implies action. Action implies force. Force implies origin. Origin implies intelligence. Intelligence implies God. God is life. God is the urge to live. God is not stopped or labelled or measured, but on into limitless space of his own infinite intelligence there goes marching progressive rights of the races.

The world is not perfect, but the law of evolution will win perfection. Religion is not perfect, but a finer consciousness of spiritual reality will give us a deeper recognition of religious Truth. Industry is not perfect, but the gradual growth and development and obedience to scientific and industrial truth and the willingness to learn without blood-shed and

revolution will bring constitutional protection where there is economic injustice and an industrial renaissance where there is social inequality.

If I could not believe as an individual that tomorrow I will be a better man than I am today; if I could not think that every Sunday there is some manifestation of improvement in the work of our church; if I could not think that every year when it dies and is born anew brings to us a milestone of victory; why, if life is not progressive, life is a huge jest and it is not worth while. If I have not the opportunity of getting up when I have fallen down; of marching straight ahead, when I have made a mistake by turning at the corner; if I cannot come back when I have lost the trail and get back upon the trail again; if I have wandered in the forests of life until I was lost and then take up the blaze upon the majestic pine whose guiding voice leads me on to home and fireside and friends at the close of the day; if that is not the law of progress then I know of nothing worth while in life.

There is the image of God. We see that image. And our lives to be progressively beautiful are to continually strive to be like Him.

Jesus spent a life-time at it. All too young. But before he finished he was able to say:

"I and my Father are one."

We have won. We are one.

Jesus saw this evolutionary progressive ideal, and Jesus lived it.

And my message to you today at this Lenten season is for you to have a re-birth of the vision of your ideal.

That is God.

Get a vision of the birth of your ideal, and then if you have fallen and failed and stumbled and lost the way, the law of progress, the will to live, the desire to be, the vision of Him will inspire you onward, and no matter what you have been doing on the way, the end will bring you in unity with God, which is only another way of saying in unity with Good.

THE TEMPLE CLUB

The young people of the church have been working faithfully and well in their work with the club. The ambition is to interest more of them in the Temple Club. As the work continues the Club will more and more become a vital influence for the future of the church. During the month they have held two meetings. The first on the evening of April 14th at Channing Hall, where an audience which filled every seat, with some standing, listened to a lecture by Dr. Bradley on Galsworthy's recent book "The White Monkey." They charged an admission fee and thereby enriched their treasury fifty dollars. They also paid during the month one-half of their pledge to the Church Budget which was made in June. The other meeting was a business meeting which was held in Channing Hall. Plans were discussed for next year and splendid interest was manifest at the meeting. There is only one more meeting to be held before the season closes for the summer. An invitation is extended to all the younger groups of the church to become affiliated with the society. Following is the program for the remainder of the year:-

May 23

Annual meeting, 8:00 p. m.
Election of Officers, Committee Reports. Discussion of plans for next season. Dancing and refreshments.

—Robert Baker.

THE SCHOOL OF RELIGIOUS EDUCATION

April was a very busy month in the Church School. Many of the students are members of the Junior Choir and with the rehearsals for the Easter music in conjunction with the School sessions they have been very busy. The sessions are held every Sunday morning at 9:45 in Channing Hall, 4701 Sheridan Road. Mr. A. W. Fuchs, 1611 Wilson Ave., Sunny-

side 1324 is the Superintendent. The school is fortunate in its staff of teachers. Mrs. Lee Trotter has an exceptional class of girls of High School Age and have held some interesting events under their auspices. Mrs. R. W. Lee with the smaller children is an ideal worker. Both of these teachers have had exceptional previous training and parents appreciate their ability. Mr. C. W. Denicke is the assistant superintendent and has given his class some interesting and helpful lessons.

In connection with the School of Religious Education is the class in the study of Comparative Religions which meets at 7:30 in Channing Hall on Monday evenings. Prof. Hall has finished his course and Prof. L. Hekhus of the University of Chicago is just beginning his course on "The Religions of India." All adults are invited to the sessions of this class. Sometime in May, Dr. Bradley will also give a lecture under the auspices of the class. The Church School is the most important activity of the church and merits the co-operation of all.

THE MEN'S FORUM

The interest of the Men's Forum continues with every meeting. During the month they held a very interesting meeting addressed by Rabbi Felix Levy of Temple Immanuel. Dr. Levy's subject was the "Jew of History Contrasted with the Jew of Fiction." A very interesting and spirited discussion followed the address. The program for the May meeting has not been decided but the committee is planning something of merit. The speakers invited are all authorities in their respective lines and are well worth hearing. Each speaker has forty-five minutes for the address and then the discussion from the floor is held. Floor speakers are limited to three minutes. The speakers then have fifteen minutes in which to close. The men of the church are cordially invited to become mem-

bers of the Forum. A most unusual program is being outlined for next year. Information may be obtained from the President, Mr. H. R. Dalrymple, Edgewater 4484 or from the Vice President, Dr. Lee, at Ravenswood 2386.

THE PEOPLES CHURCH CHORUS CHOIR

The choir is steadily developing into one of the fine musical organizations of the city. It is increasing in numbers and the work being done under the direction of Mr. Dewitt Durgin Lash is greatly appreciated by the church and congregation. The anthems during the month have been most beautiful and deeply appreciated. Mr. Clarence Eddy, our organist, has contributed most effectively to the beauty and spirit of the service. The choir is now at work on their program for the Memorial service the last Sunday in May. The choir is a volunteer organization and the church appreciates the effort of each individual member.

CHURCH NEWS

The following new members were received into the Church on Easter Sunday:

Mrs. E. C. Bower, 4947 N. Seeley Ave.

Mrs. Annie Bolton, 3942 N. Hermitage Ave.

Clara M. Bern, 4620 Hazel Ave.

Mr. George Patterson Boyle, 939 Ainslie St.

Mrs. Jessie M. Curl, 809 Lakeside Place.

Mrs. S. D. Coates, 804 Buckingham Place.

Mr. and Mrs. F. O. Edmonds, 1125 Wilson Ave.

Miss Alberta Edmonds, 1125 Wilson Ave.

Miss Lucille Edmonds, 1125 Wilson Ave.

Mr. and Mrs. Rupert F. Fry, 1218 Central St., Evanston, Ill.

Mrs. Council Greeley, 5200 Greenwood Ave.

Jane M. Davies, 828 Lakeside Place.

Mrs. M. F. Grady, 2633 Foster Ave.

Dr. Leon H. Gadbois, 509 Deming Place.

Miss Gladys Hanrahan, 413 S. James Place.

Mrs. Ina Hepstrom, 5303 N. Clark St.

Ella Meta Hub, 4837 Kenmore Ave.

Dorothy May Hurd, 1249 Early Ave.

Marguerite James, 903 Irving Park Blvd.

Herbert A. Kiddell, Tribune Tower.

Mr. and Mrs. C. E. Klopp, 1470 Argyle St.

Gertrude A. Linken, 655 Melrose Ave.

Mrs. Warren Landus, 832 E. 55th St.

Master Roland Landus, 832 E. 55th St.

Mr. H. A. Leonard, 825 Wilson Ave.

Miss Pearl Lahm, 720 Waveland Ave.

Miss Helen Martenson, 6441 Bosworth Ave.

Mrs. Frank E. Morey, 2443 N. Sawyer Ave.

Mrs. Alice H. Moore, 1123 Pratt Blvd.

Esther Louise Mains, 2528 Wilson Ave.

Louisa A. Mains, 2528 Wilson Ave.

Warren A. Mains, 2528 Wilson Ave.

Mr. Harold Nussbaum, 6315 Magnolia Ave., and Miss Florence.

Mr. Edward Nolte, 4535 N. Sacramento Ave.

Mrs. Clara Nolte, 4535 N. Sacramento Ave.

Dorothy Nolte, 4535 N. Sacramento Ave.

Mr. Percy Hugh Oliver, 4703 N. Paulina St.

Mr. Lester Phillips, Sheldrake Hotel.

Mrs. Fred Robbins, 2179 Early Ave.

Mr. Charles R. Richardson, 4318 Clarendon Ave.

Mr. J. Albert Rehm, Belmont Hotel.

Mrs. W. A. Shaw, 941 Eastwood Ave.

Mr. Russell Stout, 2633 Foster Ave.

Mr. and Mrs. Ira John Soddors, 3541 Wilton Ave.

Mrs. Jane Stevenson, 1708 Glenlake Ave.

Mr. and Mrs. G. T. Thorson, 6441 Bosworth Ave.

Mr. Jaroslav Turck, 3735 W. 26th St.

Mrs. P. L. Tucker, 840 Lakeside Place.

Mr. Charles W. Vogel, 5557 Magnolia Ave.

Mrs. Alice DeWitt Vogel, 5557 Magnolia Ave.

Mr. Charles D. Wiley, 4542 Magnolia Ave.

Mr. Samuel Winsberg, 317 W. Adams St.

Mr. E. W. Wichman, 4307 N. Winchester Ave.

Mrs. Louisa Wichman, 4307 N. Winchester Ave.

Mr. Charles L. Wilde, 938 Crescent Place.

Mr. and Mrs. H. H. Wright, 4501 Malden St.

Julia Louise Weinborn, 2532 Wilson Ave.

Mrs. Charles Weinborn, 2532 Wilson Ave.

Mr. and Mrs. W. J. Whyte, 531 Wellington Ave.

Mr. and Mrs. C. C. Wedding, Sheridan Plaza Hotel.

Dr. and Mrs. E. J. Merki.

Mr. Walter E. Merki.

Miss Mildred Johnson.

Miss Viola L. Hillman.

Miss Nora Kempton.

Miss Ida Nelson.

Mr. Baltzar E. Bolling, Spring Lake, Mich.

Mrs. W. A. Shaw.

Mrs. Thomas DeLapp.

The Woman's Club of The Peoples Church desire to heartily thank the following business firms for their generous donations to the Annual Bazaar which was held April 2nd and 3rd:
Hugo F. Arnold, Meats
Berhalter Health Food

Livingston Baking Co.

Piper's Baking Co.

Calumet Baking Co.

Swefer Baking Co.

Schulze Baking Co.

Yuban Coffee Co.

Chase & Sanborn Coffee Co.

H. C. Christians Co. Butter and Eggs

Budlong's Pickles

Bonahoom Linen Shop

Beloian Linen Shop

Phoenix Cheese

Fred W. Ainend Candy Co.

Fanny May Candy Co.

Canevin Candy Co.

The Hopper

Peoples Church Choir

The Temple Club

Martha Washington Candy Co.

Neunbell's Dry Goods Co.

Wieland Dairy Co.

Bowman Dairy Co.

Forest Glen Dairy

Borden Dairy

Squire Dingee Co.

Elmer Rich, Jewelry

Chicago Fountain Soda Water

(Mr. Lomax)

Kellogg Sales Co.

Mickelberry's Food Co.

Hanchett Paper Co. (Mr. Peck)

Chas. Andrade, Window Decorator

Andrade Display Service

Voges Sign Co.

Richmond Tea Co.

Ridgway's Tea Co.

Thomas J. Lipton Tea Co.

Stollery Bros.

People's Gas & Coke Co.

Geo. B. Gairing

Walgreen Drug Co.

Geo. Naglis Co.

Van Lara

North Shore Ice Co.

Goetz Cigar Co.

Lanathan's Hosiery

Gift Shop

Rosenthal's

Klein Noodles Co.

Everybody's Book Shop

Yamada Japanese Co.

C. J. Sutphen & Co.

Quaker Oats Co.

Whole Grain Wheat Co.

Jane B. Smith & Co.

Loren Miller

Thompson & Tailor Co.

Duncan Photographer

Weddings

April 2—Mr. Carl Mertens and Miss Johanna Frey.

April 18—Mr. Paul W. Anderson and Miss Margaret M. Schmit.

April 25—Mr. William August Hurtienne and Miss Marjorie O'Neil.

April 29—Mr. Dawson May and Miss Blanche Minette Forrest.

Christening

April 5—Joyce Ruth Drzonek, daughter of Dr. and Mrs. J. J. Drzonek.

The ministerial activities for the month were as follows: April 3rd, Dr. Bradley spoke in Indianapolis, Ind. April 9th, he made two addresses. At noon he spoke to the Irving Park Lions' Club and in the evening before the Chicago Historical Society on "The Romance of History." Sunday afternoon, April 12th, he preached the Easter sermon for the Knights Templars of Evanston and the Illinois Commandery at the Rogers Park Masonic Temple, April 14th, lectured to the Temple Club on Galsworthy's "The White Monkey." April 15th, to the Hyde Park Kiwanis Club. April 16th, North End Club, Evanston. April 17, at Dayton, Ohio. April 20th, before the Woman's Club of the church. April 22nd, before the celebration of the Centenary of Liberalism for the Metropolitan Area of the Free Churches at the Town Hall, New York City. April

27th, for the Business Woman's Auxiliary on "The Miracle," and April 28th, High School Commencement in Union Mills, Indiana.

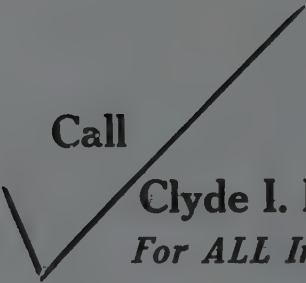
On the evening of April 21st the church held a Spring Festival at Harmon's Arcadia Auditorium. This was one of the finest affairs ever given by the church. Over fifteen hundred people attended and a happy evening was spent by everyone. The entire proceeds of the evening were devoted to the building fund of the church.

With this issue many subscriptions to The Liberal expire. Will you not renew at once by sending one dollar to Mrs. P. E. Goold, 5035 Winthrop Ave., Chicago? Only enough copies to meet the subscription list will be published during the summer months.

The Woman's Club of the church are increasing their funds by placing on sale the photograph of the pastor, Dr. Bradley. The large cabinet size are one dollar and the post card size are being sold for twenty-five cents. Many of our radio audience will be glad to know this. Orders may be sent to Mrs. S. J. Storfer, 1013 Ainslie Street, the secretary of the club.

We are anxious to keep the church mailing list up to date. If you have had a change of address will you kindly notify the secretary, Mrs. P. E. Goold, 5035 Winthrop Ave., without delay.

**A Friend
To Guide You**

Call
**Clyde I. Backus**
For ALL Insurance

UPTOWN INSURANCE EXCHANGE

Clyde I. Backus, *President*

4737 BROADWAY

ARDMORE 0999

UPTOWN SWEET SHOP

4748 *Broadway*

The Home of Blue Moon Chocolates, delicious Ice Cream,
Fancy Sundaes, Frappe, Fruit Drinks
Quality—Service—Variety

Next to Riveria Theater

Sunnyside 3666

HELD & HAGEN

Builders' and General Hardware

Cutlery, Tools and Stoves

3341-43 NORTH CLARK STREET

Lake View 661

Sunnyside 5694

LOUELLA HAT SHOP

ELLA BOTTELSON, Prop.

Exclusive Styles in Millinery

Hats made to Order and Remodeled

1038 BRYN MAWR AVE.

FOREST PRATT & COMPANY

DRY GOODS IMPORTERS

1049-1055 Wilson Avenue

4551-4555 Broadway



Phone Edgewater 7008

G & L BEAUTY SHOP

Shingle Bobbing by a Man Expert.
Marcelling, Permanent Waving, and all
Branches of Beauty Culture
1040 LAWRENCE AVE., at Kenmore
Uptown Chicago

Est. 1895

Edgewater 6498

ALFRED OLSON CO.

NOT INC.

PAINTERS, DECORATORS, AND
WOOD FINISHERS, WALL PAPER
AND PAINTERS' SUPPLIES

Contracts Taken in any part
of the United States

4651 N. CLARK STREET



BUILDERS AND MERCHANTS BANK BUILDING

BUILDERS & MERCHANTS STATE BANK

NORTH CLARK STREET AT FOSTER, CHICAGO

By one act of unwise investing you may spoil years of wise economy which has enabled you to build a competency.

We invite you to use our complete INVESTMENT SERVICE

Our counsel upon investment matters is FREE.

You will find our First Mortgage Real Estate Bonds and our Partial Payment Investment plan particularly advantageous for employing large or small amounts—

Let us TELL you more about them.

G. HALLBOM, President

CHARLES BOSTROM, Chairman of the Board of Directors

EDW. M. OLSON, Cashier

"STRENGTH AND SERVICE"

THE ANGELUS LAUNDRY

4500 NORTH CLARK STREET

RAVENSWOOD 2040

25 lbs. for \$1.85

— Over 25 Pounds 7c per Pound —

All Flat Work Ironed, All Wearing Apparel Returned Dried, Soft and Fluffy ready for Ironing. Two thirds Flat Work Allowed in Each Bundle.

Quality assured, because we Specialize in this one Service. No Extra Charges

BETTY'S HAIR SHOPPE

Expert Marcelling, Shingle Bobbing, All lines of Beauty Culture.

A trial visit will be appreciated

PHONE EDGEWATER 3950

5610 RIDGE AVE., Near Broadway

3 BIG STORES

PETERSEN

FURNITURE COMPANY

What PETERSEN
Promises
PETERSEN Does

1046-1056 BELMONT AVENUE
4135-41 WEST NORTH AVE.

3660-64 IRVING PK. BLVD.

Anton Graf and Son

CLEANERS & DYERS

215-217-219 W. Division Street

2670 N. Clark Street Div. 2750

4103 Broadway Lake View 0069

Main Office Phone DIVERSEY 0718

PHONE EDGEWATER 6272

BLACH BROS., Inc.

MEN'S FURNISHINGS of QUALITY

Clothing, Tailored to Measure
Hats and Caps

1109 LAWRENCE AVENUE



We Repair all
Makes of Irons
and
Vacuum Sweepers

Telephone Ardmore 1677

BUY YOUR KITCHEN UTENSILS

from

H. J. SMIDLEY & CO.

1005 ARGYLE ST., Near Sheridan Road

HARDWARE & ELECTRICAL APPLIANCES
Keys Duplicated

THE CEMETERY BEAUTIFUL

Planted amidst nature's own beauty, man has created a beautiful park cemetery. The sunken gardens, the winding paths, and the imposing chapel makes this spot a vision of beauty. It is indeed a fitting final resting place for our beloved ones.

MEMORIAL PARK CEMETERY AND ANNEX

Gross Point Road and Harrison St.

½ Mile West of Evanston

We want you to visit this cemetery. You will find it interesting and attractive. You should reserve for yourself a family lot—all lots in Memorial Park are sold with full perpetual care guaranteed. Suitable easy payments—no interest. Don't miss this opportunity.

YOU ARE INVITED

to call or write to the main office, 703 Marquette Bldg., and make appointments to have one of our representatives call for you in an automobile to take you to and from the cemetery. No obligation. Investigate NOW!

CENTRAL CEMETERY CO.

703 Marquette Bldg. Dept. 0000 Chicago

Our perpetual care funds are on deposit with the Trust Department of the Central Trust of Illinois.



GEORGE KLANER

FUNERAL DIRECTOR

Motor Ambulances

Phone Edgewater 2966

4717 BROADWAY
Chicago

Robert Patrick
Plumbing Co.
(Not Incorporated)

PLUMBING, HEATING, DRAINAGE

Jobbing, Steam Boiler Repairs,
Retubing Boilers, Garbage Burners
Phones: Graceland 4289 and 0273
4352 BROADWAY

PHONE BUCKINGHAM 2135

Chicken and Steak Dinner
served from 11 a. m. to 9 p. m.

LAKE VIEW VILLAGE

American & Chinese
Restaurant

Opposite Chateau Theatre

Special Orders to take out

3817 BROADWAY

James L. Loo, Manager,

Let us Wave Your Hair With the
Latest Improved Oil Method of
PERMANENT WAVING



Expert will answer all your Questions
and Gladly Advise You

We are Licensed to use the New
NESTLE LANOIL PROCESS

Chateau Salon de Beaute

Established 12 years, same location
3831 BROADWAY

Phones: Lake View 2414-2415

ADAMS & PIGOT CO.
Cleaners and Dyers

4183 CLARENDON AVE.

Telephone Lake View 7878
Men's Clothes pressed on Short Notice
Main Office and Plant
3141-47 S. WABASH AVENUE
Telephone Victory 4650

Member of American Osteopathic Assn.
Four Year College Graduate
Twelve Years' Experience
Charges Reasonable

DR. NELSON JACKSON

OSTEOPATHIC PHYSICIAN

843 BELMONT AVENUE

Phone Wellington 3676

Hours: 930 to 5:30 p. m.

Evenings by Appointment

Calls made at homes

Residence

1741 Washington Blvd. Ph. Seeley 1871

Better Work,

**Better Prices,
Better Trade Here**

Better Service,

J. J. LECLAIR

1103 LELAND AVE.

Telephone Edgewater 2899

1015 LAWRENCE AVE.

Telephone Sunnyside 1097

LADIES' AND GENTLEMEN'S

Cleaning, Dyeing, Pressing, Repairing, Valet Service

Phone Graceland 9886

Storage Vault

Protected by A. D. T.



Jos. F. Verborn
EXPERT FURRIER

Formerly Vice President O. R. May Fur Co.

MANUFACTURER & RETAILER OF HIGH GRADE FURS

Remodeling—Storage

3928 BROADWAY

When guests arrive unexpectedly and you are in need of fine cookies and cakes

Call

**MRS. SOPHIE
MANNHARDT**

Edgewater 0662

933 GALT AVE.

Place your orders for mince pies and fruit cakes for the holidays.

Phs: Edgewater 9320—Sunnyside 6373

**MAGNOLIA QUALITY
MARKET**

OTTO H. RUMSFELD
Meats, Poultry, Game, Fish
"If its Anything in Meats
We Have It"

Special attention given to parties.
1219-21 WILSON AVENUE

Nurse will care for an invalid or convalescent in her home, individual attention, reasonable arrangement.

PHONE EDGEWATER 4123

Phone Sunnyside 7484

**LAWRENCE UPTOWN
ELECTRIC SHOP**

E. Spuhel
Radios, Door Checks, Locks, Keys,
and Electrical Appliances.
Repairing Only
1058 LAWRENCE AVE.

Tel. Edgewater 1722

JAMES MEYER - TAILOR

(Formerly at 1104 Granville Avenue)

NOW AT 1020 LELAND AVENUE

Cleaning, Pressing and Remodeling

We call and deliver

Pay us a visit

CLARENCE EDDY

Organist of The Peoples Church

Organ and Piano Instruction

Grace Morei Eddy

Vocal Instruction

HOME MUSIC STUDIO

5357 WAYNE AVENUE

Telephone Sunnyside 6150

BUY A BUICK

Receive Service in Your

Own Neighborhood

BROADWAY

BUICK CO.

Tel. Sunnyside 0690

5701 BROADWAY

CHATEAU ELECTRIC SHOP

Electrical Supplies—Fixtures
All Kinds of Electrical Construction
and Repairing

House Wiring Our Specialty

Telephone Buckingham 3232

810 SHERIDAN RD., at 3900 Broadway

J. M. SAWYER

Piano Tuning & Repairing

Tel. So. Shore 3024

7528 Saginaw Ave.

EDGEWATER 1249

Call this Number When in Need of

Plumbing or Heating

GEORGE HERWIG

4535 BROADWAY DOWNSTAIRS

Tel. Edge. 4728 Res. Sunny. 4292
Electronic Reactions of Abrams

DR. C. N. McNANLY

Osteopathic & Naturopathic Physician

Hours 10 a. m. to 7 p. m.
and by appointment

Office: Suite 219 Emmerman Bldg.
4750 Sheridan Road

Established 1908

Call Sunnyside 2643—Ravenswood 2002

MOURAD BROTHERS

CLEANERS

Main Office: 1003-5 LELAND AVENUE

Works: 600-02 Oakton Street, Evanston

PROMPT AND SATISFACTORY SERVICE

AMBROSE J. KRIER

CLOTHING, FURNISHINGS and HATS

1030 WILSON AVE.

Edgewater 5017

Open Evenings

*Dine—Dance
at the coziest spot*

BEACH VIEW GARDEN

Wilson at Clarendon

*Delicious Dinner
and
A la Carte Service*

Give us a Trial!
Refined Music

Phone Sunnyside 3638

AGNEW CAFE

4944 SHERIDAN RD.

Luncheons—
11 a. m. to 2 p. m.

Dinner, Week Days—
5:30 to 8 p. m.

Sunday Dinner—
12:30 to 8 p. m.

Arrangements can be made
for Special Parties

Hours: Ladies: 9 a. m. to 6 p. m. Gents: from 2 p. m. and all night

ReViVo Baths

Massage, Electro-Therapy, Hydro-Therapy and Baths of all Kinds

Dr. L. Swanson, Mgr.

PHONE SUNNYSIDE 4800

4933 BROADWAY

Sam S. Piser

Chas. M. Arnold

PISER UNDERTAKERS

4934-36 BROADWAY
Edgewater 7674-7675

Parlors and Chapel

Lady Attendant

Elaborate Service —

Cost Remains with You

KRUEGER'S HARDWARE STORE

Established in 1856

Paints, Kitchen Outfitters, Cutlery,
Janitor's Supplies

4543 BROADWAY
Telephone Edgewater 1240

A. F. HAMACEK
MEN'S AND WOMEN'S
SMART FOOTWEAR
Mothers, we are specializing
in Children's Shoes
4645 BROADWAY
Tel. Ravenswood 2368



PLANTS, FLOWERS, DECORATIONS

We are as near to you as your phone
Tel. Buckingham 1000
745 BUCKINGHAM PLACE

EDGEWATER 1249

Call this Number when in need of

PLUMBING - - HEATING

George Herwig

4535 BROADWAY, Downstairs

Martin Stark, Prop.

Poultry and Game in Season

CALL ANY OF

MARTIN'S MARKET

For Choice Meats

7649 N. PAULINA STREET

Phone Rogers Park 6496

5938 Broadway Ph. Edgewater 7970
1042 Leland Ave. Ph. Edgewater 4592

Have your Furs Remodeled during the
summer and save 25% at

HORN'S FUR SHOP

4707 Sheridan Road

Telephone Edgewater 2635

Storage Free

Established Twelve Years

ARGYLE JEWELERS

DIAMOND SETTERS—OPTICIANS

1124 ARGYLE STREET

PHONE RAVENSWOOD 2699

Sunnyside 5489

ORIENTAL and CHINESE RUGS

Imported direct from the Orient

Consisting of many masterpieces of

Fame, Beautiful, Rare and Historical

We have all sizes and grades, moderately priced

E. K. YOHANNA & CO.

4707 SHERIDAN ROAD

Thomas A. Harrison Edw. J. Riedy

HARRISON & RIEDY

Members Chicago Real Estate Board,

Chicago Board of Underwriters

**REAL ESTATE,
RENTING, LOANS,
INSURANCE**

**4641 SHERIDAN RD.
Edgewater 0472
Chicago**

KAND & KAND

UPTOWN HABERDASHERS

4358 BROADWAY, Near Montrose

Phone Wellington 8802

THE STORE FOR MEN

Phone Ravenswood 2855

SILVERMAN & KRUPP

High Class

DELICATESSEN and GROCERIES

1013 LAWRENCE AVENUE

Phone Lake View 3999

Res. Phone Wellington 1872

WM. F. HUMMEL, The Broadway Florist

STORE AND GREENHOUSE:

Cut Flowers for All Occasions

3932 Broadway, Corner Dakin Street

Schiller The Florist

LAST LONGEST



4509 BROADWAY

Telephone Ravenswood 7550



*For Good Things to Eat
Go To*

THE AVERY BAKERY & DELICATESSEN

J. C. BAGGE & SON, Props.

1123 WILSON AVE.

Edgewater 2420

1025 WILSON AVE.

Sunnyside 6698

— MOTOR TO —

MILANI'S ITALIAN RESTAURANT

1118-24 BRYN MAWR AV.

At "L" Sta. E of Broadway

Private Parking in Rear

*Famous Italian Table
D'hote Dinners*

Spaghetti and Ravioli a Specialty

PRIVATE ROOMS FOR PARTIES

LOUIS MILANI

Phone Edgewater 3475

CARROLL'S MARCEL SHOP

Kathryne Carroll, Prop.

Water Waving, Marcelling, Dyeing, Shampooing,
Manicuring. Facial and Hot Oil Treatments.

A Smart Shop for Particular People

Telephone Sunnyside 2154

1042 Bryn Mawr Ave.

DID YOU EVER TRY

M. SKOOG LUND'S CAFETERIA

1136-38 WILSON AVENUE

SUNNYSIDE 1044

3020 N. Tripp Ave. — Phone Kildare 1000
1029 University Place, Evanston—Phone Evanston 1318

WIELAND DAIRY COMPANY

GENERAL OFFICE AND DISTRIBUTING STATION

3642-44 Broadway

Telephone Lake View 2900

*Under
Clearing
House
Supervision*



*Under
State
Government
Supervision*

EDGEWATER TRUST & SAVINGS BANK

5545 BROADWAY

WHERE IT'S A PLEASURE TO BANK

We desire to take this occasion to express our sincere thanks for the many courtesies extended to us by members of The Peoples Church and their friends.

In the list of things that we are thankful for, your Goodwill and Friendship is among the foremost.

H. F. Hamlin, Vice Pres.

H. C. Keel, Pres.

A. L. Busse, Cashier

**OUR FOREIGN EXCHANGE
DEPARTMENT**

will gladly execute your instructions for remittances or transfers to any part of the world whether it be England, France, Germany, Denmark, Greece, Italy, Norway, Ireland, Sweden, Spain, South America, Africa or the Fiji Islands.

FIDELITY TRUST & SAVINGS BANK



WILSON AVENUE, At Broadway

A CLEARING HOUSE BANK

A Community Bank for You

Edward J. Kelly Eugene L. O'Brien

KELLY & O'BRIEN

REAL ESTATE, LOANS,

INSURANCE

Phone Ardmore 0101

5600 BROADWAY

DR. H. N. WOODGATE

NAPRAPATHIC NERVE SPECIALIST

Hours 1—5, and by appointment

Phone Sunnyside 2685

4545 BROADWAY

BROADWAY FAIR

5067 BROADWAY

Hardware Electrical Supplies and

Paints. Also a complete line of

Household Utilities

Phone Ravenswood 7892

***LAKE SHORE MEAT
MARKET***

For Tender, Juicy Steaks and Chops

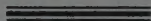
1110 THORNDALE AVE.

Two Doors East of "L" Station

THE HOPPER

at

4632 SHERIDAN ROAD



We carry a complete line of
Delicious Candies.

If you haven't as yet made it a
point to drop in for luncheon, din-
ner, a sandwich or just a cool re-
freshing drink—do so now and
enjoy a real treat.

We serve a fine Lunch everyday
for 50c, also dinner at 75c and
\$1.00, every day except Sunday.
(7 courses).

Sunday Dinner, \$1.00 (8 courses)



(We recommend The Hopper)

Thousands Have Been Benefitted

Why Not You?



The Berhalter Health Food Store and Whole Wheat Bakery is more than just a Bakery. It is also a place where you can learn how to eat your way to Health and having gained health you are on the way to Happiness and Success. There is no real Happiness without Health and you can not truly enjoy financial wealth without genuine good health.

Wrong Foods are the Primary cause of most all diseases. Keep your Bloodstream pure by eating the foods that Nature intends you to eat.

We are in business for your Health. You should know that there is a great difference in foods and their effect on body and mind.

You can learn these truths at our store. When you are equipped with the knowledge of correct eating you are on the way to permanently banish disease out of your household.

The Berhalter Health Food Store will help you wonderfully in your fight for Health and Happiness.

Following are a few of our Superior Foods for Health. Five varieties Whole Wheat Bread, Bran Bread, Whole Rye Bread, Gluten Bread, Whole Wheat Crackers, Whole Wheat Pies, Cookies, Muffins, Almond Cakes, Fruit and Nut Muffins, Bran Cookies, Cinnamon Rolls, Buns Honey Cookies, etc. Unsulphured dried Fruits, Pure Honey, Pure Olive Oil, Dr. Wagner's wild fruit Juices, Cooked Whole Wheat in cans, Whole Wheat Flour and Breakfast Foods. EVERYTHING 100% WHOLE WHEAT.

Write for our Price List and free Booklet "Confessions of Kernel Wheat" or call at



BERHALTER'S

Health Food Store and Whole Wheat Bakery

1423 N. CLARK ST.

Tel. SUPERIOR 1289

CHICAGO, ILLINOIS

The Happiness Thrill

When a person engages in the work of life underwriting with a responsible legal reserve life insurance company he enters the business with a pleasurable thrill and if he leaves it, he leaves with many a regrettable pang.

There are many men who were at one time a success in this business who severed their connections because of personal enterprises or for other good legitimate reasons as they saw it. Some of these gentlemen now think they would like to return to the work in which they were previously successful, again to tread the trail where they found THE HAPPINESS THRILL. If their insurance records are clear with the representative companies they represented we would like to hear from such men at this time.

Rupert F. Fry
President
Jno. E. Reilly,
Sec'y. and Treas.

F. J. Tharinger,
Asst. Sec'y. and Mgr. of
Accident and Health Dept.
L. C. Cortright,
Actuary & Asst. Sec'y.

The Old Line Life Insurance Company of America

HOME OFFICE

Milwaukee, Wis.

Life, Accident and Health Insurance